CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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ORIGINAL COMMUNICATIONS.

CHANGES OF ORTHODOXY

WITHIN THE LAST HALF CENTURY.

[*Concluded from last paper.*]

My remarks under this head have been extended to such a length, that I shall pass very cursorily over the second topic of inquiry, which I proposed to treat—viz: that which relates to a supposed change in *the spirit* of orthodoxy. *Has* such a change taken place? Or, is the spirit which now prevails throughout the orthodox community as unkind, and exclusive, and damnatory as it was at the commencement of the present century, or as it was fifty years ago, or at the commencement of the unitarian controversy, in 1812? The question is not whether individuals may not be found whose spirit fully accords with the dark and relentless spirit of the Genevan reformer, or rather of the age in which he lived; but is this the prevailing spirit which pervades the ranks of orthodoxy? However they may be goaded on by inflammatory harangues from the pulpit, or inflammatory writings from the press, do they, as a body, readily yield to the impelling force, and become the willing instruments of carrying into operation the plans of the leaders? Witness the abortive attempt recently made in convention to divide our churches by putting an end to all ministerial and christian intercourse between liberal and orthodox ministers. And why did the attempt fail? Because the great body of the orthodox community were opposed to it. But was it so fifty years ago, when, in a neighboring county only two ministers could be found intrepid enough to assist in the ordination of one, the head and front of whose offending was, that he was infected with the Arminian heresy? And I believe it is a fact, that then the clergy were full as liberal as the churches, and congregations with which they were connected. A change then has most certainly taken place; a change not of sentiment merely, but of spirit. That is to say, liberal christianity has gained ground, not merely by the multiplication of societies professedly liberal, but by the prevalence of a better spirit among those, who still remain in the ranks of orthodoxy.

It remains, that we inquire how far we are justified in referring these changes to unitarian influence.

I am sensible that it would be the height of arrogance to pretend that the progress of liberal sentiments, for which the present age has been so honorably distinguished, is to be attributed solely to *this* or to any one cause.—Many causes have undoubtedly conspired to produce the grand result; such are, the advancement of philosophy, the progress of letters, the supply of a better apparatus for pursuing Biblical studies, together with a bolder spirit of inquiry, generated by the free institutions of our country. To these and many other causes, no less than to the special exertions of unitarians as such, are we indebted for the growing prevalence of rational views, and a liberal spirit in religion. But, if it would be arrogance and presumption in unitarians to claim for themselves the whole honor of having brought about the changes alluded to, several circumstances of time and place seem fully to justify them in coming in for a very considerable share.

These changes have occurred at such times as to admit of being referred to the exertions of unitarians; and they have been most rapid and extensive when these exertions have been the greatest. In illustration of this remark, I would refer to the very period in which we live, and ask if any period can be named in which unitarians as a body acted more vigorously and more efficiently in defence of the cause, or when the system of orthodoxy underwent more important changes?

The places too, where these changes have been greatest, have been the very theatre of unitarian operations, or the places bordering upon that theatre. This statement is illustrated by the example to which I before alluded. The orthodoxy of New England is by many degrees less rigid than the orthodoxy of the middle and southern States. And it is of a more liberal character in those parts of New England, which fall within the immediate sphere of unitarian influence, than in those parts where orthodoxy is yet undisturbed, and where it reigns with uncontrolled sway. These facts are too obvious to require further proof in illustration. A bare reference to them will I flatter myself be deemed satisfactory. Nor is it difficult to account for these facts. The truth is, religious controversy, whatever evils may accompany it, has always been the great instrument for subverting error and restoring religion to its original purity. A part of the prevailing system is called in question, this leads to examination. If it cannot stand this test, it must eventually fall. This is the process by which rational christianity commonly advances. Some vulnerable point of the calvinistic system is attacked.—Its inconsistency with sound philosophy, and common sense, and the word of God, is pointed out. The attack is repelled. The point that has been assailed, is defended with much warmth. The controversy goes before the public; and fortunately it is a reading and a discerning public, capable of perceiving the divine beauty of truth, and the deformity of error, when set side by side, and stript of all disguise. By these means public sentiment gradually becomes changed, and when the violence of the controversy has subsided, the error is suffered to pass silently into oblivion, and the system to which it belonged accordingly approximates more nearly to the opposite and rival system. It is worthy of special observation, and it is to my mind one of the most convincing proofs of the general correctness of the liberal system, that it prevails most where there is the most light and at the same time the most perfect liberty; and another circumstance may be mentioned equally striking and encouraging, that every modification of orthodoxy, which the system undergoes in a liberal and enlightened age, brings it nearer and still nearer to that system which we regard as the true one. Thus from the period of the reformation to the present time, one error after another has been discarded; but it has been, in almost every instance, an error adhering to the system of orthodoxy; an error zealously defended in one age and discarded in the next; the system thus adapting itself to each succeeding age, while the name is almost the only thing which remains unchanged.

May we not indulge the hope that the system will continue to receive new modifications, till all that is false or erroneous in it shall be done away; and nothing be left, but what will stand the test of examination; nothing, but what is consonant with right reason, and what is founded on the revelation of God.

Then let it stand, when it shall have been thoroughly purged from error, and made conformable to the pattern of holy Scripture, by whatever name it shall then be known, whether liberal or evangelical, or by the more appropriate title of Christian,—let it stand, and we will not be slow to bid it God speed.

MAGNA EST VERITAS.

THE DOCTRINE OF ATONEMENT.

The doctrine of atonement, in the acceptation in which it is received by Calvinists, is altogether at variance with the moral attributes of the Deity, and the great principles of benevolence and justice. The idea that reason and the Scriptures give us of the government which God is exercising over his creatures is, that he has created them moral, intelligent and accountable beings, capable of discerning between right and wrong, and with faculties which fit them for endless improvement in knowledge and piety—that he has placed them in the present state of things as a state of discipline and trial, calculated to call forth all the powers of mind and heart, and to strengthen those principles and feelings, that will fit them for another and more elevated scale of existence.

Now, if the foregoing be the purpose of his government, it is obvious that the laws, which he enacts, the penalties attached to their violation, and his manner of executing them must be such as will have a tendency to produce these effects. They should therefore be such as are calculated to reform the individual who violates them, restrain him from future infractions of them, or operate as a salutary example to others. This can be the only just and wise object of any system of laws, whether divine or human, and any one that is founded upon any other basis, or has any other end, must be intrinsically defective and unsound.

The only rational purpose of any law must be to produce the effect aimed at by the promulgation of the law, and not to secure an obedience to the law merely *as such*. When it is said, you shall not steal, or you shall not lie, the design of such a law is to compel people to respect the property of their neighbor, or to adhere to the truth; and so far, and in the manner only in which it is calculated to produce these effects, should these laws be executed. If then it is necessary that the individual who has committed these sins should receive the punishment denounced against them in order to deter him from a repetition of them, it is just that he should receive this punishment. But if he manifest a disposition to repent and renounce them, and does, in fact, repent and renounce them, without suffering such infliction, it is altogether unnecessary that he should be subjected to it. For punishment in such case would become but a useless infliction of pain, and an arbitrary act of power, occasioning suffering without producing any beneficial effect. It would be, in fact, executing the *letter* of the law without any regard to its *spirit* or intention.

This remark will not apply to human laws, because the punishment must follow the crime immediately, and not be suspended to ascertain whether the individual repents and reforms; and the existing order of things continuing to go on, it is necessary as an example to others, who might be encouraged in crime, by the impunity of any transgression. But in a future state, when the character of the individual is established, and the state of probation with all is closed, these reasons cannot exist.

Now, the doctrine of atonement, as to one of its leading features, proceeds upon this hypothesis; namely, that all mankind having sinned, and therefore broken the law, they are justly subjected to its penalty without any regard to their future conduct, and however heartily they may repent it. And however sincere this repentance may appear by their future life and conversation, still they must be punished for these violations of law. And in order to save them from punishment, a substitute is introduced in the person of Christ, who is said, by his sufferings and death, to satisfy the requisition of the law and endure its penalties for the benefit of all mankind. It is obvious that such a system supposes that the law and its execution are altogether of a *vindictive* character, and as such must originate in a disposition of the same description in the author of it—that his object is not in fact the welfare of his creatures by punishing them only so far as is necessary to correct their errors, deter them from sin, lead them to repentance and reformation, and urge them to a life of holiness and virtue; but to inflict a penalty merely because the law has been broken, without regard to what is and ought to be the implied condition of such a penalty,—that punishment should follow a perseverance in sin, and not where it is renounced and abandoned. Why punish a being after he has deserted the very course from which the punishment was intended to drive him, and after he is in the practice of the very virtues which this was intended to encourage? Certainly there can be no use and no justice in it.

But the greatest departure from the principles of natural justice contained in this doctrine of the Atonement, remains yet to be noticed. If there is any salutary object to be accomplished by punishment, it must be either from its operation upon the individual transgressing, or from its example in relation to others. In order to this, the penalty should be inflicted upon the *criminal himself*. But the calvinistic doctrine of the Atonement proceeds upon the supposition that the punishment justly due to mankind, for the sins they had committed, was inflicted upon a being perfectly *innocent* of them and of impeccable goodness and piety; and that in consequence of his sufferings their sins were pardoned, and they released from the threatened consequences of them. Now what effect can such a proceeding have upon the character and conduct of moral and intelligent beings? They see that instead of suffering the punishment due to their sins, and which might induce them to renounce them, the Almighty has *contrived* another mode of satisfying the law and its violated provisions, and has inflicted pain and suffering upon an individual in no way deserving it, but on the contrary by his perfect purity and holiness, entitled to all the happiness which justly belong to such a character. What is this but confounding right and wrong, vice and virtue, reward and punishment? making the consequences which should befal the one, follow the other, and destroying all moral distinction? What influence can it have but to encourage men in a course of vice and depravity. Seeing that these do not *necessarily* lead to suffering and misery, but that God condescends in his providence to *invent* schemes to ward off the threatened blow, and make void his own denunciations. What effect must a spectacle of this kind have upon the moral sensibility of mankind, to see an innocent being suffering for their crimes?—must it not deaden their sympathies, shock their feelings, and blunt their consciences?

To put this doctrine to a fair test, let us suppose a *human* tribunal to proceed in the same way. Suppose a man convicted of the murder of his fellow being and sentenced to suffer death as the punishment of this crime. Suppose then, that another individual, acting under the influence of ardent friendship for the criminal, voluntarily offers to suffer in person the punishment denounced against his friend, and to surrender his life to save him. What would be thought of the government, which should accept a proposal of this kind, and while it permitted an innocent and useful citizen to suffer an ignominious and painful death, should let loose again a blood stained miscreant upon society, to prey upon the lives and property of its members. Would not such an affair shock the feelings of every man in the community and produce a burst of indignation and horror from one end of the country to the other?—Would it not go to sap the foundation of all law and justice, and to fill all classes with apprehensions of insecurity and destruction? Would it not be fatal to the stability of the government, and introduce confusion and alarm in the place of confidence and order? This would undoubtedly be the effect of a *single* instance of this kind. How much more frightful the picture, were this the *settled* course of proceedings, the *uniform* administration of the laws. No government or community could exist under it. But if such deplorable consequences would follow such a practice under a *human* government, what is there to alter its nature when proceeding from the head of the universe? The principle in both cases is the same, and as far as human reason can discover, the character of the system, and its objects, though upon a more extended and elevated scale, are the same. What would be unjust in one case would be so in the other, and the same mischievous consequences would follow from each.

This is the view which enlightened reason presents of this doctrine, and like every other view originating in the same source, is corroborated by the Scriptures. The doctrine is a device alone of man's making, fabricated in an ignorant and superstitious age, fond of mystery and jargon, and esteeming any mode of salvation better than a life of practical virtue and sincere piety.

COMMON SENSE.

REVIEW.

Remarks on a late Article in the Wesleyan Journal, by a Member of the Charleston Unitarian Tract Society. Charleston, S. C. 1825, pp. 16, 8vo.

We learn from this pamphlet that the Wesleyan Journal was established a few months since to be "the advocate of Methodist doctrines and usages," and its publishers "pledge themselves that the narrowness and the rancor of a sectarian spirit should never disgrace their columns." By that tacit understanding of such promises, which excludes Unitarians from their operation, pretty much as outlaws are considered without the pale of civil compacts, an article under the title of "Unitarian Antidote," soon *adorned* the pages of the new Journal, in which Unitarian principles were declared, "*if true*, to shut all men out of heaven." This appears to us the most remarkable passage in the article, for the only meaning which it seems to us it can bear, is, that Unitarianism, if it be a divine religion, deprives men of the future happiness which it promises, and that consequently its author, God, is guilty of wilful falsehood. If Unitarian principles be *true*, they must open the way to heaven.

The charitable assertion of the Methodist is supported by a curious collection of texts and parts of texts brought together without regard to their original purpose. A verse is formed by the aid of one line from the Old Testament, and another line from the New, or by the introduction of some words of commentary, without any mark of distinction. For instance, "Jesus was inferior to the Father, as touching his Manhood,—John, xiv. 28." "He who is and who was, and who cometh—He that liveth and was dead, and is alive for evermore, saith, I am Alpha and Omega, the First and the Last, the Lord God Almighty—Isaiah, xliv. 6; Rev. i. 5, 8, 18." This is not an unusual mode of argument, with our orthodox opponents. It might be well for those who thus garble and interlard Scripture, to remember a parable of our Saviour, "No man putteth a piece of new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old."

A letter was addressed to the Editor of the Journal, requesting him to allow a defence of Unitarian christianity, to appear in the same work in which it had been thus unjustly stigmatized. No notice was taken of this letter, and the writer has, in the pamphlet before us, resorted to the only means of repelling the calumny, which was left him. The reply is able and dispassionate, and exposes the sophistry which in this instance, as in many others, is expected to deceive the people, respecting the character and grounds of Unitarianism. The positions of the Journal are separately considered, and their absurdity or falsehood is made manifest. We extract a few remarks.

On the doctrine of the atonement the writer says,

"Is it presumptuous in us to suppose that sins may be forgiven, and salvation may be wrought out in any method *which God might appoint*, even though that method came short of the absolute sacrifice of the eternal and all powerful Jehovah? Unitarians regard the proclamations, threatenings, invitations, and whole Gospel of Jesus Christ as of divine authority. They believe that Christ became a sacrifice in their behalf while in the act of conveying this blessed message to mankind. They profess to love and to be grateful to him for thus suffering on their account, nor can they conceive any limits to the obedience which they owe him as the authorized delegate of the Father. But they dare not go so far as to believe, that God either could not or would not forgive the sins of mankind without the sufferings and death of an infinite and perfect being. Forgiveness of sins, according to Scripture, depends upon certain dispositions and states of mind in the penitent himself, rather than upon an external apparatus of divine sufferings, of which many sinners can never have heard, and by which many, even when they do hear, are astonished and shocked into incredulity, or are perhaps emboldened to sin the more, if they can be made to believe it"

Heb. i, 6, 7, had been adduced as a proof that Christ is "essentially God," because the angels were commanded to *worship* him. We have this reply.

"In this passage, the fatal word which has deluded our opponents, is *worship*. They forget that its scriptural signification is not always the adoration which created beings owe to their Creator. In one of Christ's parables, a servant falls down and worships his *master*, Matt. xviii, 26. Surely not as the Supreme Being, but only as an object of deep fear and reverence. So in 1 Chron. xxix, 20, all the congregations worshipped the Lord and *the king;* i. e. 'bowed down their heads,' in token of legal obedience to the one, and religious awe to the other. That worship is said in Scripture to be due to Christ, can therefore never be adduced as a proof of his divinity; and we must always interpret the meaning of the word according to the passage where it occurs, and not according to a preconceived creed. Now, then, let us look at the passage in question—Heb. i. Here we find the Apostle descanting on the *official character* of Jesus as the Messiah, not upon his metaphysical divine nature."

"By the angels being commanded to worship him, therefore, is only meant, that as the message of Jesus to mankind was superior in value and importance to any thing that Jehovah had ever before transacted by means of angels or any other instruments for the welfare of mankind, so, their inferiority to him is represented by appropriate and expressive acts of reverence. To say, that worship *must* here mean supreme homage, is to assume the decision of the question by our own authority, to say what the context cannot warrant, and what the word in other places does not require."

Again,—

"Unitarians receive Jesus as the true Messiah; they are willing, along with St Paul, to pay him more regard, worship, or reverence than to all the prophets, messengers or angels of God; they cannot conceive where the danger or the error of their principles lies while they thus exalt the *official character* of Jesus as highly as their opponents do, and especially, they cannot comprehend how, in cherishing these sentiments, and favoring these views, and worshipping the Father alone, as the Supreme and all-originating Spirit, they "shut themselves out of heaven." Is there not quite as much danger of such a fate to be apprehended for those, who without any just or well considered cause, take up a hasty prejudice against what they incompletely understand, and consign some of the fairest characters in the community, and some of the best men who have ever lived, on account of a difference in the explication of ancient Jewish words and phrases, not only to an exclusion from the precincts of Christianity, but to the regions of eternal wo."

From Matt. xii, 31, the "Journal" presumes that "*infallible* Reason would infer, if either was greatest in the adorable Trinity, it is God the Holy Ghost." "I am surprised," says the author of the Remarks, "that this just and most unassailable conclusion did not lead him to suspect the truth of his own views, and to infer, that the doctrine of the *Trinity* and of *God the Holy Ghost* can no more be found in Scripture, than those very expressions themselves can."

To the singularly constructed quotation from the Apocalypse, which we have already noticed, this, the proper, answer is given. "The collocation is entirely unwarranted by Scripture. He who 'was dead' *never said*, that he was the Lord God Almighty." The following observations deserve perusal.

"Why are the titles Alpha and Omega, Beginning and End, First and Last, ascribed, sometimes to Jehovah, and sometimes to his Christ? The fact itself I will cheerfully allow, and I answer, because, in the same manner as God is the Alpha and Omega, the beginning and the end over his whole created universe, so Christ "the *image* of the Father," "the head over all things to his *Church*," "the faithful witness, the first-begotten from the dead, and the prince of the kings of the earth," (see Rev. i. 5,) was, in these interesting and most sacred respects, the Alpha and Omega, the beginning and the end, with regard to his church, or to the great gospel dispensation, introduced and established by him. These views of the different relations which God and Christ bear to each other and to the world, and of the titles, ascribed to them in the New Testament, present to my own mind, whatever they may do to others, a harmony and consistency, which, on any other supposition, would be exchanged for doubt, confusion, perplexity, and contradiction. They are as dear to me, as more literal doctrines and explanations are to others. These views cherish no sin within me, they repress no religious emotion, they lower not the gospel-scheme, they still represent God alone as the original basis, designer, and support of the whole; they provide for the indefinite exaltation and regard of his Son, the Prince of the moral universe, and they have I hope, too much of heaven in them to exclude me from that blessed place merely for embracing them. Should I be denied a reward at last, it will be, I deeply and fearfully feel, on far other grounds than an attempt to make Scripture consistent with itself."

We should be glad, if our limits permitted, to present to our readers the writer's concluding paragraphs. His advice to the Methodists might be well repeated in New England. "To be lavish of acrimony and persecuting language is not the way to conciliate and increase converts, but it drives some away in disgust and sorrow, and it feeds the worst passions of those who remain behind." "There is a slander of the pulpit as well as of the fireside. Backbiting in a church is as criminal as backbiting at a tea-table." We wish this sentence were written on the hearts of orthodox clergymen. It might preserve some of them from a sin which they reprobate in their parishioners And should this pamphlet find its way to the houses of any who subscribe for the Wesleyan Journal, we doubt not that it will shake their faith in its oracular character, and disturb the waters of prejudice, even if they should again become stagnant and loathsome.

BIBLICAL CRITICISM.

Under this head we intend to give occasionally such extracts, as illustrate passages or forms of expression in the Scriptures. The following remarks from Percy's Key seem to us a suitable introduction.

The sacred writings, which Christians receive as divinely inspired, are called in general *Scripture*, or *The Scriptures*, a word which literally signifies *Writing* or *The Writings*. This title often occurs in the New Testament, and was commonly applied in the time of our Savior to denote the books received by the Jews as the rule of faith; it has since been extended to the writings of the Apostles and Evangelists, as completing the whole of divine revelation; so that the writings of the Old and New Testament are indiscriminately called by Christians, by way of distinction, *Scripture* or *The Scriptures*.

The whole collection of these sacred writings is called the Bible; this word originally signifies Book, and is given to the writings of the Prophets and Apostles by way of eminence. These collectively are called the Book, or Bible, the Book of Books as superior in excellence to all others in the world.

The holy Scriptures are divided into the Old and New Testament. The former contains the books written under the Old Dispensation of the law of Moses; the latter those published under the New Dispensation of the Gospel.

The New Testament (containing the inspired books written after Christ's ascension into heaven) has in Greek a title which was early borrowed by the church from Scripture, and authorized by St Paul himself.

This title, according to the passages of Scripture whence it is taken, should be rendered *Covenant*. And in this view, the *New Covenant* signifies, "A book containing the terms of the New Covenant between God and Man." But according to the meaning of the Primitive Church, which bestowed this title, it is not altogether improperly rendered *New Testament*; as being that wherein the Christian's inheritance is sealed to him as a son and heir of God, and wherein the death of Christ as a testator is related at large, and applied to our benefit. As this title implies that in the Gospel unspeakable gifts are given, or bequeathed to us, antecedent to all conditions required of us, the title of Testament may be retained, although that of Covenant is most exact and proper.

The sacred writings of the New Testament are all handed down to us in the Greek Language, which was that most generally understood at the time they were written, and are part Historical, part Epistolary, and part Prophetical. Of the former are the four Gospels.

The Greek word used to designate these books, signifies any joyful tidings, and is exactly answerable to our English word Gospel, which is derived from the Saxon words God (good,) and Spel, (speech or tidings.)—In the New Testament this term is confined to "The glad tidings of the actual coming of the Messiah; and is even opposed to the prophecies concerning Christ, (Rom. i. 1, 2.) So in Matt. xi. 5, our Lord says, "The Poor have the Gospel preached to them;" that is, The coming of the Messiah is preached to the Poor. Hence the Church gave the name of Gospels to the Lives of Christ, that is, to sacred histories wherein the good news of the coming of the Messiah, with all its joyful circumstances, are recorded.

CHRISTIAN REGISTER.

SATURDAY, FEBRUARY 18, 1826.

The Treasurer of the *American Unitarian Association*, acknowledges the receipt of thirty dollars, from the *Ladies of the New South Society*, to constitute their Pastor, the Rev. Alexander Young, a Life Member.

The Treasurer of the *American Unitarian Association* acknowledges the receipt of thirty dollars, from individuals of the First Parish in Dedham, to constitute their Pastor, the Rev. Alvan Lamson, a Life Member.

The Friend of Peace, No. 43, has just made its appearance, and renews the surprise we have often felt at the skill of its benevolent and industrious Editor, in imparting constant variety and novelty to a subject which seemed long since exhausted. It begins now to appear inexhaustible. Apt and ingenious illustrations are drawn from all subjects and events, and the most determined advocates of war are made to give testimony in favor of peace. The great principles on which the friends of peace rest are few and plain; so that being once satisfied concerning them, there is nothing new to be presented to the mind but illustrations of what is already familiar. It is the ingenuity and variety of these illustrations which impart to this publication its interest and value. The following is a specimen.

"The present age has been distinguished not only by its thousands of beneficent institutions, but by many useful discoveries. Among the latter the safety lamp has been justly celebrated. But this invention for preserving the lives of colliers by preventing the fatal explosion of the fire damp, is far less important than the discovery of a political safety lamp for adjusting the disputes of nations. Such a discovery has actually been made, and its efficacy has been tried by Great Britain and the United States. When their last treaty of peace was formed, some points of dispute were deferred, and arrangements were made for their adjustment by special commissioners,—or, in case of their disagreement, by an umpire mutually chosen. The appointed commissioners failed of agreeing on some of the disputed questions—these have been referred to the Emperor Alexander, as the umpire, and his decisions have been announced by each of the governments concerned. By this experiment it has been proved, that national controversies can be settled without a resort to arms. For if disputes arising out of war may be thus adjusted, so may those which precede hostilities, and which have heretofore been made occasions of war."

Tenth Report of the Massashusetts Peace Society. It is stated in this report that the number of tracts distributed and sold during the past year was 9810. Of these 1200 were distributed at the expense of members who had previously paid life subscriptions. The distributions have extended through the United States, and to various foreign countries. Several new Societies have been formed and are forming. The London Society has stereotyped three of its tracts. It sold and distributed 24,911 last year. The receipts into the Treasury exceeded £564.

We learn from the Eastern Argus, that the "Maine Peace Society" held a meeting last week, when Chief Justice Mellen was called to the chair, and the following officers were chosen for the current year.

Hon. Samuel Freeman, President; Hon. Prentis Mellen, Hon. Albion K. Parris, Vice-Presidents. Trustees—Rev Edward Payson, Rev. Ichabod Nichols, Rev. Thos. B. Ripley, Rev. Charles Jenkins, and Levi Cutter, Nathaniel Dana, Thomas Browne, and Henry Goddard, Esqs.; William Ladd, Esq. Corresponding Secretary; James P. Boyd, Esq. Recording Secretary.

DEDICATION AT PORTSMOUTH.

In a Letter, dated Portsmouth, Feb. 15.

Dear Sir,—I promised to write to you of the Dedication of the new Church for the South Parish, which took place to day at eleven o'clock. The morning presented one of our finest winter skies, clear, cold, and brilliant, and the bright sun seemed to smile on the occasion. The house was filled early, and the services commenced punctually. Rev. Mr Ware, of Boston made the Introductory prayer, and read a selection of the Scriptures. Dr Nichols, of Portland, offered the prayer of Dedication, in which he poured forth the sentiments and supplications of an overflowing mind, highly excited and engaged in the occasion. He had just come from the dedication of his own church, and had evidently brought with him the feelings to which that most interesting event had given birth in his heart. The Sermon was preached by Dr Parker, the pastor of the church, from Psalms xciii, 5. *Holiness becometh thy house, O Lord, forever.* Of the topics of the discourse, I will not pretend to give you an exact account. I will merely say that some of the points in the body of the sermon, were that the great instrument provided for the regeneration and holiness of man, is Truth; that this truth is primarily and principally to be found in the revelations of the holy Scripture; that yet all truth, however discovered, by informing and enlightening the mind has a tendency to this great end, and that in proportion as it advances, the moral improvement of man advances also. He remarked that this has been the case since the time of the reformation; that true knowledge in religion has advanced no less than other knowledge, and is still going on to complete the reformation of the church. It is impossible that men should always be content to receive the creeds which were framed in the twilight of improvement, and to adopt as perfect the notions of men in religion, whose notions they receive on no other great subject. Speaking of the influence of knowledge, he happily said, that while Leo X. held the lamp of knowledge in one hand, he in vain strove to uphold the corruptions of the church with the other, and that in truth he only lighted the way for Luther to overthrow them. It was more happily expressed than this, but I cannot repeat the words. He quoted with great effect Robinson's celebrated Charge to the Pilgrim Church, worthy, as he said, of any man and any age, and rejoiced that there had been minds to perceive and hearts to feel the light which that great man predicted, and which he trusted was burning on till it should blaze in the full glory of the millenial church.

This you will perceive is not intended for a complete outline, but only a few hasty notices of this Discourse, with which we were greatly gratified, and which was exactly adapted to give the best impressions and feelings. The following original hymn was sung in the course of the services.

To Him, who first in Eden's bowers,
His temples' pavement bright with flowers,
Its lofty dome, the radiant sky,
Was worshipped in his majesty;

To Him, who in that holy place,
In splendor reared by Israel's race,
Between the cherubims' bright wings,
Shone forth in glory King of Kings;

To Him, supremely good and great,
This temple we would consecrate;
O may thy blessing, God of Grace,
Descend and rest upon the place.

Here may more fragrant incense rise,
Than breathed from flowers of Paradise,
Here more transcendent glory shine,
Than blazed from chosen Israel's shrine.

May prayer and praise ascend to heaven,
Through Jesus our Redeemer, given
To pour in mercy on our way,
The splendor of celestial day.

Our God, when numbered with the dead,
Thine earthly courts no more we tread,
Grant us to join the angelic throng,
In purer worship, nobler song.

Raised to our Father's house, may we
Look down on earth, and joy to see
Our children's children here prepare,
Our glory and our bliss to share.

The singing was very good; Handel's magnificent chorus *To thee Cherubim and Seraphim*, &c, closed the service in a manner which only needed the accompaniment of the organ to render it sublime.

The house, which has been happily consecrated, is built of substantial granite from Cape Ann, and does credit to the enterprise and taste of the society. It stands in a very central situation, at some distance from the old one in whose stead it is erected, and is an ornament to the town. Its front presents a handsomely proportioned Grecian Portico with four pillars, and a short square tower rises from the roof for the purpose of accommodating a bell. If the triangular bells of Tennessee should ever come into use, they would present the necessity of thus breaking the laws of architecture for the accommodation of this instrument of sound, since a triangle might be hung any where.—The interior of the building is nearly square in its proportions, and is one of the most beautiful rooms for public worship which I recollect to have seen. There are no side galleries, and that for the orchestra is not very deep. It is formed with a nitch in the centre for an organ, now building in Boston, and which was to have been ready for this service. The ceiling is arched, and finished with very handsome pannel work. The pews are more spacious than in most modern houses, and neatly formed after the improved fashion. The pulpit is of rich mahogany, commodiously arranged and handsomely wraught. Upon the whole, as you may judge, the day has been attended with the most pleasant and auspicious circumstances, and presents omens of prosperity and peace to this ancient society. May they all be fulfilled; and a gracious Being answer the supplications which have been so fervently offered at this new altar.

On Wednesday last, Mr Bernard Whitman was ordained Pastor of the Second Congregational Church and Society in Waltham. The services on this solemn and interesting occasion were the following.

1. Introductory Prayer by Rev. Mr Field, of Weston. 2. Anthem. 3. Sermon, by Rev. Mr Whitman, of Billerica. 4. Anthem. 5. Ordaining Prayer, by Rev. Dr Lowell, of Boston. 6. Charge, by Rev. Dr Abbot, of Beverly. 7. Right Hand of Fellowship, by Rev. Mr Ripley, of Waltham. 8. Anthem. 9. Concluding Prayer, by Rev. Mr Francis, of Watertown. 10. Hymn written for the occasion. 11. Benediction, by the pastor ordained.

The performances were of a high order of excellence. The singing was remarkably fine. The original hymn sung on the occasion follows.

Our father's God! thine eye of love
Beams bright with kindness from above,
To see and lighten every care,
To hear and answer every prayer.

Within thy temple's holy walls
Thy spirit most divinely falls;
And may these walls forever be
Kept sacred to thy faith and Thee.

Here the mild precepts of thy Son
Have bound divided hearts in one,
And oh! may peace attend their way,
And crown them, to their latest day.

Thy servant prays thee to inspire
His heart and lips with living fire,
With power to set the guilty free
And charm their willing hearts to thee.

Save us from sorrow, sin, and fears,
Through the dark range of future years,
And when the cares of life are passed
May all be blessed in heaven at last.

It is stated in the last Recorder and Telegraph that the Hanover Church, Boston, have invited the Rev Lyman Beecher, D. D. of Litchfield, Conn. to become their pastor, and that the question has been referred to the Consociation of Ministers to which he belongs.

Mrs Mary Dewey, having been nearly 30 years a member of the Presbyterian Church in Somers, Con.; has been recently excommunicated for embracing the doctrine of Universal Salvation.

The paragraphs which follow, are from a very spirited and able Discourse on "Christian Liberty," by the Rev. S. Deane, of Scituate. It deserves a much wider circulation than it has received.

"I know the reason that has always been alleged, for endeavoring to enforce conformity to a standard of faith, the reason which the early settlers in this country urged, namely, that otherwise churches will be divided or composed of members of various tenets.—And what harm will result from churches being composed of members of various tenets? None—and never has—and never can—until one party shall attempt to control another; so that, after all, the evil consists, not in the variety of sentiment, but in intolerance.—And there must and will exist some variety of sentiment, even in a church that is most carefully schooled to a creed, and compared to a standard. You might take any one of our churches to day, and purify it, if you please to use that language, and cut all the members to one measure; and then you must repeat it tomorrow, or your labor will be lost. Nay, your standard would be liable to vary so much in a few years, that you would demonstrate your own inconsistency. Go, with your measure in your hand, to the several churches in this commonwealth, and you would find, that it would not compare with all the churches that are called by the same name. Go to individuals with your measure, and you would find almost an infinite diversity amongst those of the same sect. This has been, and must be, so long as language is obscure, and the human understanding is imperfect. One man examines the Scriptures with pious care, and finds a certain number of points which he esteems essential; another examines with equal care, and finds one more or one less than his neighbor. What shall they do? Shall they execrate each other. By no means; but have recourse to that bond of the Gospel, charity. Researches in the Scriptures are much like researches in science; and if men examine with honesty and candor, they need not abuse each other, though one may discover more than another. Different astronomers have met with different success in studying the starry heavens. For instance, in the constellation of the Dragon, Ptolemy, the Greek astronomer, about the middle of the second century, counted thirty-one stars; Tycho, about the middle of the 15th century, counted thirty-two in the same constellation; Hevelius, in the 17th century, counted forty stars; Flamstead, perhaps with better instruments, counted eighty stars. This may illustrate the researches into the sacred writings, in an age of inquiry and learning. And what justice is there in attempting to put any restraint upon a free examination of the Scriptures, and a candid and open avowal of the opinions which result from that inquiry? If one man has discovered, or thinks he has discovered, a better interpretation of Scripture, or of any passage of Scripture, there is no more propriety in attempting to put him down by authority, than there would be in denouncing the astronomer for using better telescopes." * * *

"What did all the exertions in New England to suppress Quakers and Baptists ever avail? There is no person now, but can see, how much more widely their opinions were made to spread by the very opposition which they encountered. And the present day is, of all times, the most inauspicious for attempting any control of conscience in matters of faith. The public mind is awake to liberty, and exceedingly jealous for its rights. Any attempts, in these days, to abridge Christian Liberty, will be tried before the severe tribunal of public opinion, and must sink down in weakness and disgrace. Yes, let any sect whatever, strive to set up an ecclesiastical dominion in this commonwealth, it needs not the gift of prophecy to foretell its downfal; it needs not the fingers of a man's hand, to write, 'Your kingdom is numbered and finished."

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

A SABBATH WITH MY FRIEND.

Having purposed to make a journey of considerable length, which for a lover of home, is a great undertaking; I thought it a favorable opportunity to renew my acquaintance with my old schoolmate Cornelius Benson.—At school and college we were familiar friends; but it was now twenty years since we had met. Our fortunes in life had cast us far from each other, and the circles in which we moved never crossed. I had heard occasionally of his progress in life, and knew that he had been fortunate in his calling, was possessed of a comfortable property, had the respect and confidence of his neighbors and friends. Indeed, we had never ceased to take an interest in each other's welfare, and he had often invited me to pass a little time at his own house. I without hesitation availed myself of the opportunity; and as I must of necessity pass a Sunday away from home, I felt that it could not be done more pleasantly than in the family of a friend. Sunday is peculiarly a *home* day with me. The quiet of the day, and the quiet of the family seem to belong together. Domestic peace and religious peace are twins; and both the Sabbath and the fireside seem to have lost a main charm, when they are separated from one another. It was making a sacrifice of feeling to be absent from home on that day; but it was unavoidable; and where could the sacrifice be so light as in the family of an old friend?

It was just at the setting of the sun on Saturday evening that I reached my friend's dwelling, and received the hearty welcome of himself and his family. The fine manliness of countenance which had distinguished him in youth, was still to be remarked, a little affected by the passage of time and by the thoughtfulness which had settled upon it.—His wife was neither beautiful nor otherwise, but had that serene and cheerful expression, which indicated happiness around and peace within. Three children, the oldest of eleven years, had nothing prepossessing in their appearance, but their good manners and intelligent faces augured well of the government which had been exercised over them, and led me to expect from the first moment a well managed and happy family.

When the bustle of my arrival was over, I perceived that I was not to be treated in any degree as a stranger, nor to interfere with the usual domestic arrangements of the house. This is a genuine hospitality, not understood by many, which puts the visitor at his ease, and proves to him both that there is a system in the family, and that his presence is no burden. Instead of the laborious efforts to make me feel at home, and the pains-taking confusion, striving to enforce regulations, which are put in practice at no other time; every thing went on with a quiet order, which proved that order was habitual. The youngest child was put to bed immediately after tea, the elders were placed at the table with their books for the morrow's lesson, and the mother sat by them industriously at work, and freely joined in the conversation between her husband and myself. It all spoke so much for the usual order of the house, caused the first impression to be so favorable, that I could not help writing down these trifling appearances. Trivial circumstances are often decisive indications of habit and character to careful observers.

"When we are pleasantly employed, time flies." The evening was passed before we had nearly exhausted the stock of old and pleasant recollections, which are such delightful topics to old friends after the separation of years;—and the clock struck nine. Mr Benson spoke to his daughter, who brought to him the family Bible, and called in the domestics. The mother put by her work, and each member of the circle followed the master of the house as he reverently read from the sacred volume, and then in a serious and affectionate manner addressed the throne of grace.

There are few things which affect me more than such scenes as this—where the most interesting circle on the most interesting spot of earth, kneels at the mercy seat, with the father for the priest. I cannot contemplate the scene without emotion. I am amazed that any one who knows any thing of the power and peace of religion, can pass by a duty which is so singularly calculated to maintain its power and bestow its peace. And yet, alas, even with this feeling, I have sometimes neglected it myself.

I could not help expressing to my friend the satisfaction which I felt. "Perhaps," said he, "you little expected to have found in me this habit; for though always religiously disposed, yet when you knew me I could not be called a religious man. This is one of the blessings which I obtained by my marriage. My wife urged it—I yielded to her wishes what I might never have granted to a sense of duty, and what, if I had not done at first, I might, like thousands, have neglected for that reason to do at all. I became interested in it—it affected me—and led me very gradually, but surely, to a religious and devout frame, which has become my chief happiness."

"It is the experience of many," said I, "and yet how many refrain from it, through a merely false shame in beginning."

"False shame," he replied, "has ruined more souls than unbelief."

But I do not mean to pursue our conversation, which led on from topic to topic, till the lateness of the hour warned us to retire.

Mr Benson had informed me of the Sunday regulations of his house, and I was therefore not surprised to find the family risen and assembled at an early hour. It is a custom with many to indulge themselves with a later sleep on this day than usual, and I have not been inclined to censure it in those whose hardships during the week have been unremitting, and whose bodies need the kindly rest of the seventh day. But I have often wondered that religious people, who can plead no such excuse, and who know the value of religious exercises, should so frequently on the Sabbath morning squander hours in sleep, which on other mornings would have been devoted to active duties. Not so my friend. "If can rise for gain," said he, "I can rise for devotion; and I wish my children to learn that religion is a waking and a thinking happiness, not a drowsy and slothful one."

The same mode of thinking seemed to be carried consistently throughout the operations of the day. I have never seen a household which seemed to me better fitted to be a model, or where the Sabbath seemed at once to be so truly a delight, and so perfectly to answer the purposes of its institution. The morning devotions, though longer than I have sometimes known them, yet were not made tedious. The master of the house interested his little audience by making remarks as he read, by asking questions of the children, and entering into conversation on the subject of the chapter. This saved it from being a merely formal service; and I have seldom known so evident and deep interest taken in the Scriptures as was expressed in the attentive eyes and pleased countenances of the family group.

After the breakfast was over, Mr Benson assigned the tasks for his children, who quietly sat down to their study; and to my surprise as well as gratification, Mrs Benson also engaged herself with reading, which she interrupted only for the purpose of instructing the children, until the bell rang for worship. I was charmed with the quietness of this hour, and wondered how it had been redeemed from the bustle and confusion by which it is marked in many families. But I found the secret a very simple one. It was the resolution to relieve the day from all labor not absolutely necessary, and to devote it to mental and religious improvement. In the first place then no time had been lost in bed, so as to shorten the morning and waste its hour in the hurry of preparation of church.—In some families there is nothing but washing and changing clothes, and brushing coats and shoes, and perhaps even the last stitches to be put into some rent garment, or a button or a string to be replaced to make all "tidy." And then in the midst of these various operations, which bear the aspect in the children's eyes of being the most important of the day, and which are just finished in time for meeting—the affairs of the kitchen are to be attended to, and the mistress must give directions for dinner, and see that the pudding is prepared, and the sauces made ready. So that instead of quiet, it might seem a little bedlam, and but a miserable preparation is made for mingling in the worship of God's house.

This was managed better at my friend's "All that relates to cleanliness and clothing," said Mrs Benson, "is done the day before, and the children are dressed for the day on rising. So that the hour preceding service is without interruption, and neither our thoughts nor tempers are disturbed by unseasonable cares. This I consider an excellent habit for my children, as it teaches them to value the day for its true objects, and prevents them from thinking, as many do, that they go to meeting to show their clean clothes. It redeems valuable time also, for their studies.—The tasks of the day are thus learned the first thing, before their little minds have been distracted or wearied; and then the remainder of the day, pleasant books are put into their hands as a reward and encouragement, and thus much is done to form in them a taste for reading, and to make all their associations with religion delightful."

And you succeed in this? said I.

"Perfectly, thus far;" she replied, "I believe it is the happiest day in the week, to them. Nothing is suffered to irritate them, all occasions of annoyance are removed, and we study a variety in their occupations, which prevents any thing from becoming tedious."

"But there is still another advantage in this arrangement," said her husband. "It redeems time for our own improvement as well as for that of our children and domestics. This quiet interval in the cool of the morning is a golden opportunity. Many are the volomes which we have read together, which we never should have opened, if we had passed our Sabbath mornings as many of our neighbors do. Even my wife," continued he, "has thus been able to acquaint herself with books on divinity, which few men have read."

I wish that this hint might be enforced upon the attention of our female friends. It happens with many ladies, that after they have families, they fancy they have no time for the further improvement of their minds. Their domestic cares are as much as they can attend to; and submitting to this as a sort of necessity, they lose what taste for books they once had, and dwindle down into very common place and ignorant women. Now there seems to me to be a great fault in this; and without enlarging at present, I will only say, that if they will follow Mrs Benson's plan, and but redeem their Sabbath mornings from waste, they would find it sufficient to keep alive their taste for profitable reading, at the same time that it would form, or at least help them to retain, their devotional taste. And how much might be gained, both to the relish and the profit of the sanctuary, by the calm state of feeling and the prepared sobriety of spirit, with which they would then go up to the house of God—for want of which, the prayers, the music, and the exhortations of that place, are so often attended without interest or effect.

But I must stop here for the present, and communicate the remainder of this day's visit at another opportunity.

CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO FEBRUARY 11.]

IN SENATE. The Senate, on motion of Mr Van Buren, took up the "bill to authorize the legal Representatives of the Marquis de Maison Rouge, and those claiming under him, to institute a suit against the United States, by petition in the Courts of the United States, to try the validity of the title."

This case has been repeatedly before Congress in one shape or other, has been often discussed with great attention, and is familiar to most readers. The claim is for 2 or 300,000 acres of land, in Louisiana, and the title rests on the validity of a Spanish grant to de Maison Rouge. The claim has passed from hand to hand, and is now understood to be owned by Mr S. Girard of Philadelphia.

On this bill a debate took place. In the course of which, Mr Randolph moved the indefinite postponement of the bill; and on the question being taken thereon, it was decided in the negative.

Mr Berrien communicated a report of a Committee of, and adopted by, the Legislature of the State of Georgia, asserting the validity of the treaty made with the Creek Nation, at the Indian Springs, and that the right to the lands ceded by that treaty is unalterably vested in said State; and protesting against the character and defect of the evidence and proceedings subsequently had in relation to the validity of that treaty.—Referred to the Committee on Indian Affairs.

IN THE HOUSE. On motion of Mr Mitchell, of Tenn. it was

Resolved, That the Committee on Military Affairs be instructed to inquire into the expediency of digesting a regular system of erecting, completing, and repairing forts and fortifications for the Atlantic coast and seaboard of the U. States of America of the first class, in accordance with the inspection and estimates now made, and hereafter to be made, by the Board of Engineers; limiting the appropriation to that object for the year 1827, and each succeeding year, to a sum not exceeding $500,000, until the said system shall have been completed.

After some explanation the resolution was adopted.

Mr Van Rensselaer called up the resolution submitted by him on the 13th ultimo, authorizing the Speaker to procure, on behalf of the House a Portrait of Gen. Washington, to correspond with the Portrait of Lafayette, now hanging in the Hall.—The resolution was, on his motion, referred to the Committee on the Library.

DUTIES ON DISTILLED SPIRITS.

Mr Condict, of New Jersey, presented the following resolution for consideration:

Resolved, That it is expedient to augment the impost on all imported spirituous liquors, and to levy an excise duty on all such liquors, distilled in the U. States.

Resolved, That the revenue accruing from excise duties shall constitute a fund to be applied *exclusively* to purposes of education and internal improvement; the amount paid by each State and Territory to be expended within the limits thereof, in such manner as the State or Territorial authority, with the consent of Congress, may from time to time direct.

On motion of Mr Whittlesey, of Ohio, the House then resolved itself into a committee on the bill for the relief of Isaac Hodsdon, Mr Lawrence; of Pennsylvania, in the chair.

This bill directs the payment of $423 08 to the claimant, being the amount paid by him on judgment recovered against him in the States of New Hampshire and Vermont, by reason of his enforcing the laws of the United States, while acting as a captain in her service during the late war, and for his expenses in defence of a proceeding against him before the Supreme Judicial Court of New-Hampshire.

STATE LEGISLATURE.

IN SENATE. The Committee appointed to consider what measures shall be adopted by the Senate, to testify their respect for the memory of the Hon. Elihu Lyman, reported the following resolves, which were read and adopted.

Whereas it has pleased Almighty God suddenly to remove by death, the Hon. Elihu Lyman, a member of the Senate of the Commonwealth of Massachusetts.

Resolved, That while the members of the Senate reverently acquiesce in this afflictive dispensation of Providence, they deem it their duty publicly to express, and to place upon their records, the high sense they entertain of the urbanity, intelligence, and moral worth, of their departed associate.

Resolved, That the members of the Senate deeply sympathise with the family and relations of the deceased, under this painful event.

Resolved, That the members of this Board will attend the funeral of the Hon. Elihu Lyman, in the Representatives' Hall, and will wear crape on the left arm during the remainder of the session, in testimony of their esteem for the deceased.

A bill to incorporate the Newton Theological Society, passed to be engrossed, in concurence with amendments.

A bill to incorporate the School Fund Committee in the town of Braintree, passed to be engrossed, in concurrence with an amendment.

IN THE HOUSE. Mr Rotch, of N. Bedford, from the Committee on Banks, who were directed to inquire whether any Banks in this Commonwealth have violated any of the provisions of their charter, either in the issue of their bills, or in the manner of doing business, reported that the Sunderland Bank is the only one that has exceeded the provisions of its charter, by issuing more bills than the charter allows; but that bank alone is restricted in the issue of its bills to fifty per centum upon the amount of its capital, which they conceive to have been a clerical error, and therefore report.—A bill in addition to an act to incorporate the President, Directors and Company of the Sunderland Bank, which was read twice, and ordered to lie on the table.

Mr Sumner, of Boston, from a select Committee, reported a bill to incorporate the Boston Tract Society, which was read twice, and refused a third reading.

The bill to establish a School of Agriculture at Dummer Academy, was taken up, and after debate, negatived in the second reading.

The following bills passed to be enacted;—

A bill for erecting another building within the limits of the State Prison in Charlestown, and for the better government of the same.

A bill to incorporate the Proprietors of a fund for the support of Public Worship in the fourth Congregational Precinct in the town of Rochester, in the county of Plymouth.

A bill to incorporate the Trustees of the New England Conference of the Methodist Episcopal Church.

A bill to incorporate certain persons by the name of the Society for the promotion of Theological Education at Cambridge.

A bill to incorporate the Boston Marine Rail-Way Company.

The House proceeded to the orders of the day, and the report of the Committee on Elections declaring their opinion that the sitting member from the town of Fitchburg is not entitled to his seat in the House, was taken up. After considerable debate, the question on the acceptance of the report was taken by yeas and nays as follows; yeas 53—nays, 45. So the House resolved that the sitting member from Fitchburg is not entitled to his seat

CITY AFFAIRS.

BOARD OF ALDERMEN, FEB. 9 AND 13. The Board nonconcurred with the Common Council in passing the first resolve relating to the punishment and reform of juvenile offenders.

Flavel Case was appointed Captain of the City Watch and Superintendent of Lamps.

The Mayor, Alderman Oliver and Robbins, were appointed a Committee to consider and report what rules and regulations ought to be adopted in relation to the Watch.

Ordered, That the firemen appointed for Ward No. 10, be transferred to Ward 3, agreeable to their own request, and that Charles Hastings be substituted for Edwin Bryant.

Petition of Thos. K Jones and others for the continuation of Brush Hill Turnpike to meet the Southern extremity of Front Street, was committed to Committee on Neck Lands with power to cause such surveys to be made of all the marsh and flats lying in and about South Boston Bay, so called, from the southern extremity of Front Street, as well that part belonging to individuals as to the city, and also the upland and marsh lying easterly of Washington-street to Roxbury upland.

COMMON COUNCIL, FEB. 13. A communication from the Directors of the House of Industry on the subject of a further appropriation, was called up and committed.

By concurrent vote the Committee on Neck Lands was instructed to consider the expediency of making sale of any part of the City's lands lying on the West side of Washington-street, and that they lay before the City Council for their consideration the number of the lots they may think most for the interest of the City to be sold, &c.

FOREIGN INTELLIGENCE.

DECLARATION OF WAR BY THE EMPEROR OF BRAZILS.

The Government of the Upper Provinces of Rio de la Plata having committed acts of hostility against this Empire without provocation, or previous formal declaration of War, rejecting thus the forms established among civilized nations, it is required by the dignity of the Brazillian people and the rank which belongs to us among powers, that I having heard my Council of State, should declare, as I now do, War against the said Provinces and their Government, directing that by sea and land, all possible hostilities be waged upon them, authorizing such armaments as my subjects may please to use against that nation—declaring that all captures, prizes of whatever nature, shall accrue entirely to the captors, without any deduction in favor of the public treasury. [Follows the regulation for the publication and distribution of the decree.] Rio Janeiro, 10th Dec. 1825. Fourth year of the Independence and the Empire.

Great preparations were making, for prosecuting the war with vigor. Several transports with troops had sailed for Montevideo, and a strong naval force was off Buenos Ayres blockading that port. A great number of privateers were on the coast of Brazils from Buenos Ayres, and had made several captures.

THE EMPEROR ALEXANDER. The following vivid sketch of the character of the late Emperor of Russia, is translated from the *Journal des Debats*, and is attributed—no doubt correctly—to the pen of Mons. de Chateaubriand.

"Providence has struck a great blow. The crown has fallen from a head, yet young, and one which lately, since the fall of Bonaparte, aimed to preside over the destinies of Europe. The sceptre has been broken in the hands of a monarch whose empire extended to three of the quarters of the globe, whose soldiers are assembled not far from the gates of Vienna, and not far from the great wall of China, whose fleets can at the same instant cover the Baltic, and burst the barriers of the Bosphorus. Alexander was more than the Emperor of Russia; he was the founder of that Holy Alliance, whose principles, conceived in his magnanimous heart, seemed to promise to Europe an age of justice and liberty, but which soon distorted from their true sense and monopolized by the astute policy of certain diplomatists, have served only as a pretext for ambitious and interested interventions in the internal concerns of nations. The true direction of the Holy Alliance had escaped from the hands of its founder; another spirit than his, a spirit of hatred and violence animated this grand federation; but while he lived, he might seize again the moral empire of European opinion.

"The personal character of Alexander embraced many useful and fine qualities; great moderation, a sincere aversion to war, a constant desire of employing persuasion and mildness, a natural disposition for generous measures, a lively ardor for being instructed, a memory stored with an infinity of knowledge, a mind familiar with all the ideas of the age, with constitutional legislation, even with philosophical system, but always a predominating tendency towards religious thoughts and sentiments. Such was in his youth the august pupil of Col. La Harpe; such he appeared still on the first occupation of Paris, at the head of twenty irritated monarchs, whose counsels he tempered, and of twenty exasperated nations, of whom he was the only person to restrain the vengeance.—He was not without influence on our first free institutions; he concurred in repressing the blind zeal which would make France retrograde."

From official accounts it appears that Alexander returned ill on the 17th from the Crimea to Taganrok, his illness rapidly grew worse, and soon proved to be a violent bilious fever. On the 26th and 27th the disorder was at its height. On the 28th a fatal termination seemed to be at hand. On the 29th there was an apparent change for the better, but the hope which it had excited was soon dispelled, and a tranquil death took place on the 1st of December.

JAMAICA, DEC. 24. The Legislature closed their session on the 21st of Dec. The following is an extract from the Governor's speech on the occasion.

"Another year has been allowed to pass away without any effectual measures having been adopted for the improvement of the condition of the slaves. It does not become me to anticipate what the result may be of the great disappointment his Majesty's Government will experience, when they learn that the reiterated representations which have been made to you, to do what your own interest calls for as much as a due regard for those who look to you for protection and relief, have totally failed. In obeying the instructions which I have received, I earnestly pressed upon your consideration the necessity of doing something if not to disarm your enemies, still to satisfy your friends, and more than all to convince Parliament, that the urgent representations of his Majesty's Government had not been entirely disregarded.

DOMESTIC INTELLIGENCE.

INFLUENZA. Accounts from the South represent the ravages of the disease, known here in a milder form by the name of influenza, to have been very extensive. Whole families are prostrated by it, and many have died of it. In some of the parishes near Charleston, it has universally prevailed, and has been particularly fatal to the people of color.—In one village, we have heard, eight persons died of the disease in a single day. Language is scarcely strong enough to represent the distress on some of the plantations where, white or black, there is not one individual able to help another.

Nat. Intelligencer.

PORTLAND, FEB. 10. On Wednesday last, the new Stone Church of the first Parish in this town, was solemnly dedicated to the Most High. The day was fine; and the house spacious as it is, was literally overflowing with the attending concourse. The Governor, Council and Senate were present, and distinguished strangers from many parts of the State. The religious performances were highly interesting and instructive. The Sermon by the Rev. Doctor Nichols was replete with the riches of his mind, and those sentiments which should ever flow from the heart of a Christian Teacher, in inculcating and impressing the principles and feelings which the Gospel of peace enjoins.—We hope to see it published, assured as we are, that it will be read with high satisfaction, and impart useful instruction. He was aided in the services of the day by the Rev. Doctor Parker, of Portsmouth, whose pulpit talents are well known to be of a most commanding character.

The interior of the House 82 by 62 feet in the clear; containing on the ground floor, 138 Pews; and in the Gallery, 34—and yet every Pew, except nine, which were specially reserved by the Parish, has been promptly sold;—The sale producing $22,289.

MARYLAND PENITENTIARY. By the official report of the managers, it appears that there are 340 persons confined in this institution, of whom 120 were admitted the last year, and 93 discharged, pardoned, or have died. Of the present whole number 37 are white males, 2 white females—57 black males, 23 black females.

COTTON FACTORY. The cotton factory of Messrs Crook and Brother, situated upon French Street, Baltimore, and worked by steam power, is constructed upon the most approved principle. This factory has employed, upon an average, 200 hands, works 3000 spindles, and 100 looms; these turn out 1400 yards of sail cloth, and about 1200 yards of plaid domestics, per week. The sail cloth manufactured at this establishment is of a very superior quality, and is regularly sought after in the Philadelphia and New York markets, where its worth is well known and properly appreciated.—Nor has its goodness escaped the vigilant observance of the Navy Board, who have already ordered a supply for the sails of the Constellation, John Adams, and three of the sloops of war. It has already been used on board the John Adams. Independent of these testimonials in favor of the sail cloth manufactured by the Messrs Crooks, several merchant vessels have used it; one of which after doubling Cape Horn, returned with her sails in excellent order.

FALSE ALARM. Robberies have of late been so frequent on the highway near Philadelphia, that travellers "do fear each bush" a robber. A stout old farmer, not distinguished for personal courage, was travelling on the Norristown road before daybreak, on horseback, and heard some one running after him, crying "Halloa—stop." The horse could not be urged forward, and the old man dismounted, and with the but end of his whip, layed about the robber lustily, vociferating with stentorian lungs, "Fire—murder—thieves," when after a parley, he discovered the beaten and bruised robber to be—*his son*, who had been sent after him on a message. *Noah's Adv.*

NEW YORK, FEB. 7. *Stammering.* We noticed some days ago, the advertisement of Mrs Leigh, 22 Gold Street, who proposed to cure impediments of speech, or stammering, a most painful and unpleasant affliction; and in proof of the efficacy of her system, we have witnessed an extraordinary instance of cure. A young gentleman arrived in this city on Thursday from Fredericksburgh, Va. sent by his parents to be cured of a most obstinate stammering. He called on Mrs Leigh on Friday, and on Saturday remained five hours with her, taking the usual lessons—his speech is now clear, smooth, and free from the least impediment. He assured us that he could not read, and could scarcely speak, from guttural difficulty and spasmodic affection. He could not utter his name, to be placed on the way-bill, and was compelled to point to it on his trunk; he now reads fluently, and speaks without hesitation, and after a few hours instruction. We also conversed with two ladies, who had been relieved from a similar affliction in eight or ten days practice, and whose speech was free from impediment.

ROBBERY. A most daring and extensive robbery took plack in this city on Thursday, 9th inst. The storehouse of the Union Transportation Line, 16, Washington Street, was forcibly entered by some villains, between the hours of 9 and 11, and 23 packages of merchandize, mostly India silks, were carried off—supposed in a boat.

NEW BRICK MACHINE. Mr John M. Brookings, has invented a Machine, called Brookings' Brick Mill, for mixing mortar, moulding and pressing brick and tile, for which he has recently received a patent. It is the opinion of competent judges that this machine will entirely supersede the present mode of making brick.

The mortar is received into a large hopper, where it may be ground fine enough for potters use—passes into the moulds, which are conveyed through a channel to the hands of the workmen. The mould is returned to a trough where an apparatus washes and cleanses it with great expedition, it is then placed on the other end of the channel, passes under the feeder of the hopper, and out at the other end of the channel as before described. The whole machinery is moved by a wheel 3 1-2 feet diameter, which may be turned with ease by a lad of 12 years. It may be adapted to hand, horse or water power. With hands sufficient to place the mortar in the hopper, receive and return the moulds, one hand at the wheel may mould 30 thousand bricks in a day. By water power, the machine may be made to form 100 thousand or more, as one turn of the wheel forms a brick. It is placed on a carriage to convey it to different parts of the yard, or elsewhere. The pressing machine is very economical, and requires less labor than any yet invented. The whole expense of the machine for making and pressing brick (adapted to hand power) will not exceed $30.

BALTIMORE, FEB. 4. *Fire.* On Thursday, about midnight, the three story brick house at the corner of High and Hillen Streets, owned and occupied by Mr Thomas Humes, was destroyed by fire, together with its contents, consisting of groceries and liquors. There is every reason to believe the fire was caused by design.

It is worthy of remark, that while persons were engaged in removing the rubbish yesterday, the pockets of the pantaloons of Mr H. were found unconsumed, and in them a sum of money in bank bills, and his gold watch, neither of which were touched by the fire.

CANANDAIGUA, N. YORK, FEB. 1. On Saturday last, a son of Mr Homer Case, of this town, aged 5 years, was killed in a shocking manner. While holding a horse at the watering place, with his hand through the noose of the halter, the animal started and ran, dragging the boy over the rough earth, by which his head was dreadfully bruised, and leaping a fence, drew his arm from his body.

GENERAL SUMMARY.

The Abbe de Pradt says, that population is increasing in Russia as rapidly and inevitably as in the United States.

The Russian government, says the Abbe de Pradt, is of Asiatic extraction. The Prince concentrates it in his own person. His wisdom regulates, his will ordains, every arm is at his service. More entirely unshackled than any other sovereign, he can even control the succession to the Empire. The Emperor of Russia is less restrained than the Master of Constantinople. The Sultan is kept within certain limits by a written law, received, as he professes to believe, from heaven, engraven on the minds of his subjects, and inseperably interwoven with their religion, and their rights. Nothing of this kind exists in Russia.—As yet civilization is unknown in Russia, except in the higher classes. In Russia there is no such thing as public opinion; no legal proclamations, no rights of the people. Their oriental despotism wills and acts in all its rigor; and the soldiers, mere machines of servility, hang like a heavy load on the liberties of the inhabitants, as well as on those of other countries.

The Russian navy is silently increasing to great power. In 1824, it is said to have consisted of 70 ships of the line, 18 frigates, 26 cutters, 7 brigs, 54 schooners, 20 galleys, 25 floating batteries, 12 gunboats, and 143 other armed vessels—total, 464 carrying 5000 guns; manned with 33,000 sailors, 9000 marines, and 5000 artillery.

WATER WORKS. The city of Philadelphia is well supplied with water from the Schuylkill River, at a very great expense. The whole extent of iron pipes, which conveys the water, is now upwards of fifteen miles. It is estimated that the aggregate of water rents for 1826, will be $29,160.—A handsome revenue will accrue to the city in a few years, as "the water rents, after defraying all expenses, except those incurred by the purchase of new iron pipes, yield an annual surplus to the sinking fund of 14,000 dollars.

POWER OF CONSCIENCE. A person called at Messrs Beers and Bunnel's office, at New York, on the 9th inst. and tendered to Mr Beers the sum of twenty dollars, stating that it was from a young man, who had received that sum more than he ought in money there for his master, and had appropriated it to his own use. The person declined giving the name of the conscience struck young man, but observed that he was probably on his death bed, and could not rest in view of the hereafter, till the money had been returned.

In the year 1824 it appears that 239 men and 132 women committed suicide in France, being a diminution of 19 in number. The greatness of the number is openly attributed to the gambling-tables, the *lottery*, and the houses of debauch kept up by the government for the sake of the profit derived from them, with the distress that inevitably follows those who become their dupes.

"A GUILTY CONSCIENCE WHO CAN BEAR?" We understand that a gentleman of this town lately received, through the post-office, a letter informing him that the writer had some time previously wronged him out of a few dollars, and requesting him to receive that amount back, five specie dollars which the writer had enclosed. This is the third instance of the kind which has been published within the present month.

Salem Observer.

An earnest preacher, it is said, makes an attentive congregation; may it not be added that an attentive congregation tends to make an earnest preacher.

It has been remarked that, in regard to the Press, there are four divisions—the Slavery of the Press—the Liberty of the Press—the Licentiousness of the Press—and the Tyranny of the Press.

The Fayetteville Sentinel states "that *loadstone* is found in great abundance, in Rockingham county, N. C. It was first discovered by a person who was ploughing; the share of his plough was suddenly disengaged from its place, and clung to the *loadstone* so strongly as to require considerable exertion to extricate it."

One of the party of "about forty unknown people dressed like Indians," who boarded the ship Eleanor, in Boston, in 1773, and threw overboard 114 chests of tea, now lives in Cincinnati, Ohio.—He is, says the Crisis, a temperate, hardy old veteran, supports his family by the sweat of his brow, and often boasts of the "*Boston tea party.*"

It is said that a son of Bolivar, and a son of Prince Murat, will become students, at the ensuing term, at the Virginia University.

The game is very abundant in Michigan this season, and the white hunters are making money fast. If the Indians could be persuaded to kill wolves, this country would be filled with deer; but they say that a wolf is their brother, and lives by hunting deer, like themselves. They never kill an animal for its skin alone, but only when its carcase is wanted for food.

We understand from a gentleman of undoubted veracity, that an aged gentleman, who resides near Winter Hill in Charlestown, and who is an *original* proprietor of one share only, in Charlestown Bridge, which cost £100—has received his principal and the interest upon the original cost, and a surplus of $7000! *Palladium.*

ALCOHOL. The intoxicating powers of fermented and distilled liquors, (wines, beer, ardent spirits, &c.) depend upon the alcohol they contain.—This fluid, in a separate state, is an active poison, and a very small quantity admitted into the human stomach would prove immediately fatal. In ardent spirits the alcohol is diluted with water; were it not for this, the first swallow would cause a person to fall down dead. Sir Humphrey Davy gives a table of the proportion of alcohol in different fermented and distilled liquors, from which we derive the following: Port and Madeira wine contain from 21 to 25 per cent of alcohol; Lisbon, Malaga, and Sherry wine from 17 to 20 per cent; Current wine 20 per cent; cider and perry 10 per cent; ale and porter from 7 to 9 per cent brandy, rum, and gin, (proof spirit) from 51 to 53 per cent.

Letters from Warsaw of the 24th of Dec say that the Emperor Constantine who was to have set out for St Petersburg on the 17th was still in that capital on the 23d. He was seriously indisposed in consequence of the shock which he felt on learning the death of his brother.

Fourteen persons were killed, and nearly a hundred wounded, in a rush to escape from a chapel, in Callan, Ireland, where a large concourse met to celebrate mass, among whom an alarm had arisen that the gallery was giving away, and the building was on fire.

Intelligence had been received of the arrival of Captain Franklin with his party, in good health, at Lathaboche, where he intended to pass the winter.

The number of deaths in Philadelphia city and county the last year, was 3812, being 587 less than in the preceding year. The number of births reported to the board of health was 6625, the excess of the number of births over that of deaths being 2814.

At the last dates great preparations were making at Buenos Ayres for war with Brazils, vessels were arming, gunboats were building, and troops were raising. But the Government had sent to the Emperor to *advise* him to surrender Monte Video without fighting.

The officers of the army, during the late war, have petitioned Congress to make them a grant of land, as they did the officers of the Revolutionary Army.

"The Colonist," a paper printed at Demerara, has been suppressed by the Government. A body of armed men entered the office, and carried off the bar of the press, and took the editor to the Bar of the Court.

The celebrated painter David, died at Brussels on the 29th Dec. His family intended to apply to the French government for leave to have his remains deposited in his own country.

The amount collected in the city of Philadelphia and the adjoining districts, for the relief of the sufferers by fire in New Brunswick, was $2,532 19.

The thermometer at Quebec, on the morning of the 1st inst. fell to 42 deg. below zero, at half past 7 o'clock stood at 38.

Charleston, S. C. has long been and is at present under great excitement, in consequence of the repeated attemps to fire the place—as many as twenty attempts have been made.

The citizens of Philadelphia have determined to establish a house of Refuge for juvenile offenders.

The Vice Admiralty Court at Halifax has decreed that the schooner, Olive Branch has lost her privileges as a British vessel, for the present, by being repaired in Boston, and the Captain is fined 20s. per ton, for not reporting her at first as so repaired.

The hand of *Charity*, for the most part, may be aptly compared to a door which has a bell on it, and can never be opened without making a noise.

At Alexandria, the barn of Mrs Gordon has been destroyed by an incendiary, who attempted to burn her house.

MARRIAGES.

In this city, Mr Matthew Rotch to Mrs Mary Shea. Mr James Haley to Miss Rachel Spencer.

In Canton, by Rev. Mr Huntoon, Thomas Cathcart, Esq. of Tisbury, to Miss Charlotte Jordan.

In Paris, Mr Rimpff, Minister Resident for the Hanseatic towns of Germany, to Miss Astor, daughter of John Jacob Astor, Esq. of N. York.

DEATHS.

In this city, Hon. ELIHU LYMAN, of Enfield, aged 43. The deceased was a member of the Senate of this Commonwealth, from Hampshire county, and was here in the discharge of his official duties.

On Friday evening last, of inflamation of the lungs, JOSIAH SALISBURY, Esq. aged 45.

"Blessed is he whose sun is set on earth, to rise in heaven."

Mrs Sarah Harris, aged 82, widow of Mr Stephen Harris.

John Everett, Attorney at Law, in the 25th year of his age.

Nathaniel Bell, Jr. aged 22. Miss Eliza Ann Smith, aged 17.

In Greenfield, on the 11th inst. Mary Newcomb, wife of Col. R. E. Newcomb, and only surviving daughter of Joseph Warren, who was killed at the battle of Bunker Hill.

In Dorchester, Miss Eliza Everett, aged 32.

In Townsend, Mass. on the 5th inst. Mr Timothy Davis, aged 66 years. The deceased spent his youthful days in the service of his country during the revolution. He was the youngest of six brothers; the five elder ones are yet living, whose several ages amount to 385 years, averaging 77.

In Methuen, Mr James Fry, aged 86. He was the oldest son of Gen. James Fry, late of Andover, and nephew to the Rev. Jonathan Fry, who was chaplain in the company under Capt. Lovell against the Indians, and died near Pigwacket.

☞ MR BRADFORD'S Third Lecture will be on Sunday evening, at Pantheon Hall, at half past Six o'clock.—On the History, Cosmogony, and peculiar character of the Laws of Moses—Patriarchal Religion, and its agreement with Christianity—State of Man before and soon after the Flood—Origin of Language and of Alphabetic Writing—of Idolatry and Polytheism—Genuineness of Books of the Old Testament, &c.

U. S. LITERARY GAZETTE.

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TYPE FOR SALE.

THE Type on which the Register is printed; consisting of about 300 lbs. Long Primer, and 200 lbs. Brevier. It will be sold very low, if applied for immediately.

ALSO—A fount of Pica, consisting of about two hundred lbs. and but little worn, may be obtained on reasonable terms, if applied for soon.

☞ ALSO.....A second-hand Standing Press, with an excellent screw.

February 4.

Poetry.

A MOTHER'S GRIEF.

A SKETCH FROM LIFE.

To mark the sufferings of the babe.
That cannot speak its woe;
To see the infant tears gush forth,
Yet know not why they flow;
To meet the meek uplifted eye,
That fain would ask relief,
Yet can but tell of agony—
THIS is a mother's grief.

Thro' dreary days and darker nights,
To trace the march of death;
To hear the faint and frequent sigh,
The quick and shortened breath;
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close—
THIS is a mother's grief!

To see, in one short hour, decayed
The hope of future years;
To feel how vain a father's prayers,
How vain a mother's tears;
To think the cold grave now must close
O'er what was, once, the chief
Of all the treasured joys of earth—
THIS is a mother's grief!

Yet, when the first wild throb is past
Of anguish and despair,
To lift the eye of faith to heaven,
And think, "*my child is there*;"—
THIS best can dry the gushing tears,
THIS yields the heart relief;
Until the Christian's pious hope
O'ercomes a mother's grief!

National Gazette.

NARRATIVES.

THE APPLE.

[*Translated from the German for the New York Literary Gazette.*]

The high-chamberlain at the court of king Herod was clad in purple and costly attire; his wealth was unbounded, and he lived sumptuously every day.

There came unto him from a far country a friend of his youth, whom he had not seen for many years; and the chamberlain gave a great feast, and invited many guests to honor the stranger.

Rich viands in dishes of gold and silver, and costly vessels of cordials and wine were spread in profusion upon the board; and the rich man sat at the head of the board and made good cheer; and at his right hand sat his friend, that had come from a distant land. And they ate and drank and were filled.

Then the man from a far country spake to the chamberlain of king Herod; "Such sumptuousness and splendor as appears in thy house, I have never seen in my own land, far and near." And he admired the splendor of the rich man and called him fortunate, above all men upon earth.

But the rich man, the chamberlain of the king, took an apple from a golden stand.—The apple was large and fair, and of a purple red; and the rich man said, "Behold this apple rested upon gold, and it is fair to the eye!"—and he reached it to the stranger, the friend of his youth; but the stranger cut the apple, and lo! in its middle was a worm!

Then the stranger looked sidewise at the chamberlain; but the chief-chamberlain looked down upon the earth and sighed!

A TALE OF THE SEA.

I was on my voyage back to my native country, after an absence of five years, spent in unremitting toil in a foreign land, to which I had been driven by a strange fatality. On Christmas day we were within fifty leagues of port; passengers and crew were all in the highest spirits, and the ship was alive with mirth and jollity. For my own part I was the very happiest man in existence. I had been unexpectedly raised from poverty to affluence, my parents were once more longing to behold their erring and beloved son, and I knew there was one dearer even than any parent, who had remained true to me through all my misfortunes, and would soon be mine for life.

About eight o'clock in the evening I went on deck. The ship was sailing on a wind at the rate of seven knots an hour, and there was a wild grandeur in the night. A strong snow storm blew, but steadily, and without danger, and now and then, when the struggling moon-light overcame the sleety and misty darkness, we saw, for some distance around us, the agitated sea all tumbling with foam. There were no shoals to fear, and the ship kept boldly on her course, close reefed, and mistress of the storm. I leant over the gunwale, admiring the water rushing past like a foaming cataract, when I lost my balance and fell overboard. I remember a convulsive shuddering all over my body, and a horrid leaping of my breast, as I felt myself about to lose hold of the vessel, and afterwards a sensation of the most icy chillness from emersion into the waves, but nothing resembling a fall or precipitation. On rising to the surface I could see no ship. She was gone forever. The little happy world to which a moment before I had belonged, had swept by, the waves dashed on me, and struck me on the face, and howled at me; the waves yelled, and snow beat like drifting sand into my eyes, and there I was left to struggle, and buffet, and gasp, and sink, and perish, alone, unseen, and unpitied by man, and as I thought, too, by the everlasting God. I tried to penetrate the surrounding darkness with my glaring eyes, that felt as if leaping from their sockets, but saw no ship, nothing but white crusted waves, and the dismal noise of thunder. I shouted, shrieked, and yelled, that I might be heard by the crew, till my voice was gone, and that, too, when I knew there was none to hear me. That death which to my imagination, had ever appeared the most hedious, and of which I had often dreamt till the drops fell down from my forehead like rain, had now in good truth befallen me; but dreadful as all my dreams had been, what were they all to this? I felt as if all human misery were concentrated in the speechless anguish of my own one single heart.

All this time I was not conscious of any act of swimming, but I soon found that I had instinctively been exerting all my powers and skill, and both were requisite, to keep me alive in the tumultuous wake of the ship.—Something struck me harder than a wave.—What it was I know not, but I grapsed it with a passionate violence, for the hope of salvation came suddenly over me, and with a sudden transition from depair, I felt that I was rescued. The crew had thrown overboard every thing they thought could afford me the slightest chance of escape from death, and a hen-coop drifted toward me. At once all the stories I had ever read of mariners miraculously saved at sea, rushed across my recollection. I had an object to cling to which I knew would prolong my existence. I saw a flash of lightning, and then heard thunder. It was the ship firing a gun, to let me know, if I was still alive, that she was somewhere lying to. But wherefore? I was separted from her, by a dire necessity, by many thousand and fierce waves, that would not let my voice be heard. Every emotion of my soul was exhausted, and I clung in sullen despair to the wretched piece of wood that still kept me from eternity.

The night before I had had a severe rheumatism in my head, and now remembered that there was a phial of laudanum about me. I swallowed the whole of it, and ere long a strange effect was produced. I fell into a delirium, and felt a wild pleasure in dancing over the waves.

This delirium must, I think, have gradually subsided during a kind of sleep, for I dimly recollect mixed images of pain and pleasure; land and sea; storm and calm; tears and laughter. I thought I had a companion at my side, even her I best loved; now like an angel, comforting me, and now like myself needing to be comforted, lying on my bosom, cold, drenched, despairing, and insane, and uttering, with pale, quivering lips, the most horrid and dreadful imprecations. Once I heard, methought, a voice crying from below the waves, "hast thou forgot Theresa?" And, looking down, I saw something like the glimmering of a shroud, come slowly upwards, from a vast depth, to the surface of the water. I stooped down to embrace it, and in a moment, a ghastly, blue, swollen face, disfeatured horribly, as if by gnawing teeth of sea-monsters, dashed against mine; and as it sunk again, I knew well to whom belonged the streaming hair. But I awoke. The delirium was gone, and I was at once a totally different creature. I awoke into a low, heartless, quaking, quivering, fear-haunted, cowardly, and weeping despondency, in which all confidence was utterly prostrated. The excitement had worn out my very soul. A corpse rising out of a cold, clammy grave, could not have been more wo-begone, spiritless, bloodless. Every thing was seen in its absolutely dreadful reality. I was a castaway, no hope of rescue. It was broad day-light, and the storm had ceased, but clouds lay round the horizon, and no land was to be seen.—What dreadful clouds! some black as pitch, and charged with thunder—others like cliffs of fire, and here and there all streamed over with blood. It was, indeed, a sullen, wrathful despairing sky.

The sun itself was a dull, brazen orb, cold, dead, and beamless. I beheld three ships afar off, but all their heads were turned from me. For whole hours they would adhere motionless to the sea, while I drifted away from them, and then a rushing wind would carry them one by one into the darkness of the stormy distance. Many birds came close to me, as if to flap me with their large spreading wings, screaming round and round me, and then flew away in their strength, and beauty, and happiness.

I now felt myself indeed dying. A calm came over me. I prayed devoutly for the forgiveness of my sins. A ringing was in my ears, and I remembered only the hallow fluctuation of the sea, with which I seemed blended, and a sinking down and down to an unfathomable depth, which I thought was death, and into the kingdom of the eternal future.

I awoke from insensibility and oblivion, with a hideous racking pain in my head and loins, and in a place of utter darkness. I heard a voice say "praise the Lord." My agony was dreadful, and I cried aloud. Wan, glimmering, melancholy lights kept moving to and fro. A hideous din was overheard, and around me the fierce dashing of the waves. I was lying in the cabin of a ship, and kindly tended by a humane and skilful man. I had been picked up, apparently dead and cold. The hand of God was there.

Family Visitor.

EDUCATION.

With proper treatment, children will love their books, and even engage with enthusiasm in studies, to which, with other treatment, they would acquire an incurable antipathy. This truth is illustrated in the following anecdote from the "Family Visitor."

I heard a little girl address her companion thus: How many times will seven go in nineteen? I wish the sums were all in Gninea! I asked her to go and write a copy. She very willingly left the sum for the writing; but when she had forgotten her troubles, Mary, said I, here are nineteen cents, and there are seven young ladies. If you will tell me how many I must give to each one, that all may have the whole, and that no one may have more than another, you shall have as many as each of them. Hi, said she, give them to me—I did. She commenced at one end, and gave one to A. one to B. and so on, till she had gone twice round. Now, said she, I can't give them another apiece, because I have but five; what shall I do? Ah said I, I thought you could not divide them properly; if you wish me to assist you I will; but you will not get the money. Well, I don't care for that—tell me. Suppose, then, that you were to cut each of those five cents into seven equal parts; then each cent would go once round, would it not? Yes.—Then how many times would five cents go? Hi, five times. Then how many cents would each have? Two, and five pieces. But how many of those pieces would be worth a cent? Seven. Then I suppose that each would have two cents and five sevenths of a cent? Yes, sir. But see how quickly I can do that on your slate, without all the trouble of going round to give each one a cent, and then cutting the five cents in pieces. I put down 19, and say, 7 is in 19 twice, and five left. Now, because I want seven to give each another cent, I have five sevenths of a cent for each. Hi, tell me again how you did that so quick. O, no, I cannot; for you wished this sum in Guinea just now,—No, but it was the sum in the book there that I meant. Very well, do you not perceive that this is the very same? Though neither displeased nor discouraged, she was a little mortified at this discovery. She summoned resolution enough to say—Well, tell me.—Provided the next time you see no use in what you are required to do, you will come and ask me *what it means*, instead of wishing it in Guinea. Well I will. She was as good as her word. If now you ask her why she did thus or so, instead of saying as before, How should I know? she says, Because I want it larger, smaller, three times as large, a third as large, and so on, giving the demonstrations with mathematical accuracy; and then she commences a new question, under the full conviction that it was designed especially for *her to understand*; nor will she be satisfied with her performance till she does understand it.

The following story of Mr Wilderspin, illustrative of the importance of *example* in the education of children, is taken from the "American Journal of Education."

"Here I will mention one circumstance which happened in the school, to show how necessary it is to teach by example as well as precept. Many of the children were in the habit of bringing marbles, tops, whistles, and other toys, to the school, which often caused much disturbance; for they would play with them instead of attending to their lessons, and I found it necessary to forbid the children from bringing any thing of the kind. And after giving notice two or three times in the school, I told them that if any of them brought such things they would be taken away; in consequence of this several things fell into my hands, which I did not always think of returning, and among other things a whistle from a little boy. The child asked me for it as he was going home, but having several visiters at the time, I put the child off, telling him not to plague me, and he went home. I had forgot the circumstance altogether, but it appears the child did not; for some time after this, while I was lecturing the children upon the necessity of telling truth, and on the wickedness of stealing, the little fellow appoached me, and said, "*please, sir, you stole my whistle.*"—"Stole your whistle!" said I, "did I not give it you again?" "No, teacher: I asked you for it, and you would not give it to me."—I stood self convicted, being accused in the middle of my lecture, before all the children, and really at a loss to know what excuse to make; for I had mislaid the whistle, and could not return it to the child; I immediately gave the child a half-penny, and said all I could to persuade the children that it was not my intention to keep it. However, I am satisfied that it has done more harm than I shall be able to repair for some time; for if we wish to teach children to be honest, we should never take any thing from them without returning it again. Indeed, persons having charge of children can never be too cautious, and should on no account whatever break a promise; for experience has taught me that most children have good memories; and if you once promise a thing and do not perform it, they will pay very little attention to what you say afterwards. Children are such excellent imitators that I have found they will not only imitate the conduct, but even the voice and expression of the countenance."

VARIETIES.

LIFE OF A SAILOR.

How melancholy is the life a sailor! From the first hour of his embarkation, his habits and modes of life become essentialiy different from those of his brethren on shore.

His habitation is not fixed, and seems to have no foundation—now leaning to this side, now to that—acted upon by every wave and every breath of wind.

Even his food is unnatural; it engenders disease, and can only be relished from long habit.

Frequently he does not behold the face of cheerful woman, green fields, or cottages, for months together; so sad are the watery deserts which he traverses, that a solitary and sterile land becomes to him an object of interest.

At night he slumbers in a narrow hammock, from which, in the midst of dreams of home, he is often roused by the sound of danger—rushing on deck, he finds the vessel driven before the blast, or laid down upon her side by a sudden gale, the remainder of the night is spent amidst cold and wet, and darkness and storms.

Even the morning light is hardly welcome, since it only serves to discover a turbulent and boundless ocean, in which he may possibly ere long be overwhelmed, and leave no sad memorial to tell his fate.

Yet how pleasent is the life of a sailor; Forever roving about, he enjoys without care that variety which the epicurean so sedulously and often so vainly seeks, as alone capable of giving a zest to the pleasure of existence. The fruits, and productions, the manners of distant climates, become as familiar as those of his own country. He sees nature under every aspect; and the widely varying race of mankind, the Chinese and the Negro, the Indian and the Malay, are brothers with whom he has often conversed. It is the duty and pride of a sailor to struggle with the tempest, which inures his mind and body to fatigue and danger; but storms do not always vex the surface of the deep, nor do clouds always darken the face of heaven; at intervals favorable breezes bear him smoothly along. He sees the sun rise from the eastern waves in all the glory, and disappear in the evening as in a sea of fire.—He contemplates with pleasure the tropical clouds, the rich and splendid colors of which bid defiance to the art of the painter, and waken to admiration even the rudest mind. He alone, with his level horizon, can contemplate, in all its magnificence, the starlight canopy of heaven, or the moon reflected on every side from a thousand broken waves. Who, then, would not undergo a few hardships and privations, to arrive at the enjoyment of objects so sublime? How pleasant is the life of a sailor!

Lon. Med. Reg.

FASHION.

"The power of fashion," says Mr Cogan in his Treatise on the Passions, "is an ideal influenza, that spreads with the utmost rapidity, infecting a whole community where it commenced; sometimes extending to distant nations, and acquiring such strength in its progress, that nothing can resist its force.—It does not possess the degree of merit attendant upon the excessive love of novelty, which always imagines the object to possess some degree of worth; a circumstance, this, by no means essential to the influence of fashion, whose authority is, in general, derived from things known to be idle and insignificant. Fashion gives absolute sway to modes, forms, colors, &c. wantonly introduced by the whims of individuals, with whom the majority have not the most distant connexion; concerning whom they are totally ignorant, unless circumstances and situations of notoriety should render their characters either *equivocal* or *unequivocal*. It is capable of instantaneously altering our opinion of the nature and qualities of things without demanding any painful exertions for the undertaking, or requiring the slow process of investigation. With the quickness of a magic wand, it in a moment subverts all those ideas of beauty, elegance, and propriety, we had before cherished. It makes us reject as odious, what we had lately contemplated as most desirable; and raptures are inspired by qualities we had just considered as pernicious or deformed. Unwilling to renounce our title to rationality, unable to resist the power of fashion, we make every attempt to reconcile reason with absurdity: thus, in numberless instances, we attempt to vindicate to ourselves and others the novel affection.

In the reign of W. Rufus, there was a mode which prevailed throughout Europe, both among men and women, to give an enormous length to their shoes, to draw the toe to a sharp point, and to affix it to the figure of a bird's bill, or some such ornament, which was turned upwards, and which was often sustained by gold or silver chains tied to the knee. The ecclesiastics took exception at this ornament, which they said was an attempt to belie the scripture, where it is affirmed that no man can add to his stature; and they declaimed against it with great vehemence; nay, assembled some synods, who actually condemned it. But such was the power of fashion and custom, that though the clergy at that time could overturn thrones, and had sufficient authority to send above a million of men on their errand (crusades) to the deserts of Asia, they could not prevail against these long-pointed shoes; and the mode actually maintained its ground, in opposition to all, for several centuries.

PUNCTUALITY.

METHOD, as Mrs Moore says, is the very hinge of business; and there is no method without *punctuality*. Punctuality is important, because it subserves the peace and good temper of a family; the want of it not only infringes on necessary duty, but sometimes excludes this duty. Punctuality is important as it gains time; it is like packing things in a box; a good packer will get in half as much more as a bad one. The calmness of mind which it produces, is another advantage of punctuality; a disorderly man is always in a hurry; he has no time to speak with you, because he is going elsewhere; and, when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. It was a wise maxim of the Duke of Newcastle—"I do one thing at a time." Punctuality gives weight to character. "Such a man has made an appointment; then I know he will keep it." And this generates punctuality in you; for, like other virtues, it propagates itself; servants and children must be punctual, where their leader is so. Appointments, indeed, become debts; I owe you punctuality, if I have made an appointment with you; and have no right to throw away your time if I do my own. *Cecil.*

CATCHING A SNAKE.

In the recent travels of Mr Waterloo, of Walton Hall, Eng. who perambulated the thorny foresis of South America, without either shoes or stockings, a mode of travelling which he earnestly recommends to future travellers, there is the following relation. It will match any thing which Fearon, Ashe, or Faux, ever told.

"I observed a young coulacanara, about ten feet long, slowly moving onwards; I saw he was not thick enough to break my arm, in case he twisted round it. There was not a moment to be lost. I laid hold of his tail with my left hand, one knee being on the ground; with my right I took of my hat, and held it as you would a shield for defence; the snake instantly turned round and came at me, with his head about a yard from the ground, as if to ask me what business I had with his tail. I let him come hissing and open-mouthed within two feet of my face, and then, with all the force I was master of, drove my fist, shielded with my hat, full in his jaws. He was first stunded and confounded by the blow, and ere he could recover himself, I had seized him by the throat with both hands in such a position that he could not bite me. I then allowed him to coil himself round my body, and marched off with him as my lawful prize!"

POLITE BUTCHER.

In the Bristol market a lady, laying her hand upon a joint of veal, said, "I think Mr F. this veal is not quite so white as usual." "Put on your glove, madam," replied the dealer, "and you will think differently." It may be needless to remark that the veal was ordered home without another word of objection.

Socrates, in the early part of his life, was a sculptor. He once said, "How strange it is that we should take so much pains to fashion an insensible stone into the likeness of ourselves, and so little to prevent ourselves from resembling an insensible stone."

U. S. LITERARY GAZETTE.

JUST PUBLISHED by CUMMINGS, HILLIARD & Co. and HARRISON GRAY,—The United States Literary Gazette. Vol. III. No. 9.

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☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to DAVID REED, 81, Washington-street.

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